THE PACIFIC CHURCHMAN

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The Rt. Rev. AUSTIN SCRIVEN, D. D.
Late Bishop of Columbia

Volume LII.
Number 3.

San Francisco, October, 1916

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In the August number we made brief mention of the death of Bishop Scriven of Victoria. We quote the following from the Diocesan Gazette, the official paper of the Diocese of Columbia:

"'The Rev. Austin Scriven, late Dyke Scholar and B. A. of St. Mary's Hall, Oxford, Curate of St. Peter's, Rochester, England, arrived in Victoria on November 13th, to fill the important position of Archdeacon of Vancouver.' So the Victoria Parish Magazine of January, 1885, announced the coming to the Diocese of one who was to labor on this Island for 31 years, as Archdeacon, and for a brief but busy period of less than a year as Bishop.

"It would be difficult to find words to describe the emotion which stirred the hearts of our people as the news, so incredible at first, of the loss that had befallen them was realized as incontrovertible. Almost as soon as this was clearly felt, there came the thought of her loss, who through all the years had been so loyal and sympathetic a wife. Many a prayer was offered that she might be strengthened in that day, and in the days to come.

"How great a man was lost to us of the Diocese of British Columbia and to the Church of England in Canada, we shall perceive more clearly as we look back on the long life of service. Bishop Scriven (or might one not rather say, 'The Archdeacon?') possessed gifts which marked him out in an eminent singularity. He was a man of scholarly attainments and he had the gift of peculiar lucid thought and language. He was essentially a friendly man, and yet he had ever that note of respect for himself and others which avoids familiarity.

"He had a wonderful spirit of loyalty. As Archdeacon every Bishop he served under testified to it. He had it for authority, and one remembers the great way in which, when some novel practice was suggested, he would state that while personally sympathetic he could not act without the permission of the Church. He had it for his brother clergy, no matter how weak or young, or what the fault might be; for them he tried always to 'judge on the side of the angels.'

"He was an all round man. His was no one-sided culture of body, mind, or spirit. Like most men of his race, the 'call of the wild' found a responsive chord in him, and his sympathy went out to field sports, and to the type of character described as sportsmanlike. The very thought of rod and line and trout stream brought out that never-to-be-forgotten smile of anticipatory pleasure.

"And there were times when the veil lifted, and a sight was vouchsafed of those deeper things by which men really live. His work was always done so quietly and humbly, with so little ostentation, but, and perhaps because so done, with greater power."

The Rt. Rev. George W. Peterkin, D. D., LL. D., Bishop of West Virginia, died September 22nd at the age of 75 years. He was the third among American Bishops. He was consecrated May 30, 1878. He is succeeded by his Coadjutor, Rt. Rev. William L. Gravatt, D. D., who was consecrated in 1899.

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To CORRESPONDENTS in the various Dioceses and Districts of the PROVINCE OF THE PACIFIC: Kindly send us news items so that we may receive them by the 20th of each month. Address the Editor at 1217 Sacramento Street, San Francisco. If an illustration is desired please send cut. Short items may be sent as late as the 25th.

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OCTOBER CALENDAR.

1—15th Sunday after Trinity.
8—16th Sunday after Trinity.
15—17th Sunday after Trinity.
Intercession for Sunday Schools.
18—St. Luke's, Evangelist (Red).
22—18th Sunday after Trinity.
28—Sts. Simon and Jude (Red).
29—19th Sunday after Trinity.

ADDRESS

(Delivered in St. Anna's Chapel of the Old Ladies' Home, San Francisco, by the Bishop of the Diocese, at a Service of Thanksgiving held St. Michael and All Angels' Day, Friday, September 29th, on the occasion of the presentation on the Altar of large money gifts to the Home.)

In the spirit of Anna the saint, a centenarian in age, after whom this Old Ladies' Home Chapel is happily named, we draw aside here from our social gathering for a few moments to lift our hearts as she did at the Presentation of Christ in the Temple, in thanksgiving to God for His special mercies. On this St. Michael and All Angels' Day we may reverently think of the White Host of Heaven, that help of the helpless—as joining our praises with their own. And I will detain you but briefly to note three of those blessings, which are uppermost in our thoughts and hearts today in association with this Home of the Church for our Old Ladies.

We thank our heavenly Father first for having put it into the mind of the Founders of this Institution to establish such a Home for the Aged. It will give warmth to such Thanksgiving to turn to the story of the beginnings of the Home as Mr. Kelley tells it in the History of the Diocese. Indeed, if more of our Church people would possess themselves of copies of that History and read it, I venture to think that it would help much to a fuller realization in our present generation of what we owe to the Church sagacity and faith and labors of our pioneers in all our Diocesan Origins. But it must suffice us for our present purpose to remember that this Home was the very first general Institution of our Church in this Diocese and so far as I know in the Church on the Pacific Coast. It was, Mr. Kelley tells us, "initiated by a little group of the laity of the missionary parish of St. Peter's, San Francisco, struggling for existence at 'North Beach,' " of which group, let me add, Mr. Kelley, in his modesty, does not mention the fact that he himself was a leading member. This was in 1869, and the San Francisco which had begun with its young life more than a generation before had then its realization for its first youth that "Old age comes on apace to ravage all the clime." It was opportune then, and is ever a gratifying thought, that our oldest institution exists for old people. And in the nearly fifty years of its record who can estimate the comfort it has been in carrying to the aged within its walls the Church's consolation "that at evening time it shall be light." And singularly sweet and satisfying to those of three or four or more score years is the distinctive atmosphere of the Church. Its continuance survives the absorptions of earlier and more active years. As kin and friends and interests narrow down and the hours are more stilled and the life is left more to itself and to its fewer earthly sources of solace we do not always appreciate how much to a Churchwoman her Prayer Book Services and her Sacraments as provided in this Chapel, may mean. That, in itself, constitutes the perpetual attuning to a blessed *Nunc Dimittis* here.

And what a roster of Founders and Managers and Benefactors the almost half century would show, if we could list or even know all their names from the very first! They, too, have had their reward in their joy of service. We may well believe that when those who have gone to their rest looked back on their own lives, not the least of their finding the real worth-while of earth was their retrospect of what they had been able to do for this Home. Their joy of serving or of giving then infinitely transcended any joy of having. How tenderly we remember today one who as Chaplain and Fosterer may typify the other devoted friends and promoters, whom it would be impossible to name in any fullness now, who have found that peace where "years do not fail"—the late Reverend Edgar J. Lion!

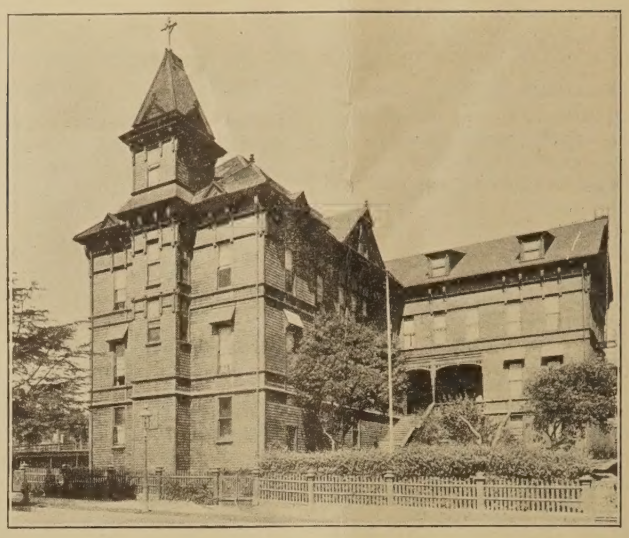
The next stimulus to our present thanksgiving that I am sure is in all our hearts is the promise of the present generation to take up the privilege and responsibility of this Home with the spirit and fidelity of those who having served it in their day pass it on now to other hands. It is very rare indeed that in one lifetime, there are such instances as forty-six years as a Lady Manager and thirty-two as President of the Ladies' Board and a good portion of that thirty-two spent as an indefatigable and resident Matron, as has been the signal record of Mrs. Laura C. Sanchez, now President *Emeritus*. And we recall also the faithful Matronship of Sister Alice who is still associated with good works elsewhere. Others we might name in their succession of Directors and Lady Managers and Chaplains who have done their part in bearing the burdens of management and support. And those burdens have by no means been small. At the beginning the support of the Home was made dependent upon the liberality of our Church people principally in dues from Annual Memberships of five dollars each and from life memberships of fifty dollars each. The income the first year, Mr. Kelley tells us, was about $4000. Then for a while State Aid was secured. When that ceased with the serious drop in income, the financing presented a somewhat acute problem and all along since Board Meetings both of the Lady Managers and the Directors have not wanted for docketed evidence of a pinch of ways and means. While they last such exigent situations of long due bills and short treasuries are certainly disturbing to the nerves of any Board and so both Boards have had anxieties of their own. But in looking back a quarter of a century, somehow through sources of one sort and another, sometimes unexpected legacies, the support has come and an endowment for rooms of over twenty thousand dollars secured and on the recent examination of accounts current, with no debt on the real property it was found that the total liabilities were about $3700. That is certainly not so bad a financial record after all. It may be that now we can indeed extract some sense of a discipline of faith out of all our Board worries, unwelcome and trying as they seemed at the time.

But even $3700 seemed formidable when patient tradesmen had been waiting for the payment of their bills

and income for the future was an uncertain quantity. But just then came in the promise that I have cited as our second source of thanksgiving that the new interest was at hand to add to the old interest when it could actively continue, and to relieve it when it had fully served its time and was entitled to relief. To those who continue on the former Board of Lady Managers, came the willing and ready members of others to fill vacancies. And to meet modern approved methods, the number of the managers was reduced and a principle of rotation in office adopted. Then to clear it off in itself and especially to meet the condition of something looming large for the Home, the whole debt of $3675 was cleared off and the bills all paid by the check of one whose thought and time and means—and she has brought all to the opening up of the promises here—make her veritably a "Succorer of Many" in many bountiful directions to the Diocese and the Church—Mrs. Lydia Paige Monteagle. We may thank God that in so many ways our oldest Church Institution has in interest and support this promise of perpetual youth.

But I have reserved to the last for mention in our high praise to God the munificent gift for the permanent endowment of the Home that has in its finances brought to many a mind the old saying that "it sometimes is Darkest before dawn." Dawn there certainly is over our Treasury. This afternoon as the chief *motif* of this thanksgiving here is the placing on this Altar the evidence of a gift of forty thousand dollars from Mrs. Mary Elizabeth Nelson as well as the gift of some thirty-seven hundred dollars removing the floating debt referred to above. Eight years ago her thought for young life expressed itself nobly in offering on the Altar of our girls' orphanage a single gift of one hundred thousand dollars for the endowment of that institution as a memorial of a dear son taken from her in his youth and the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home has the income of that for its fine work in perpetuity. In this notable gift, which we shall call The Mary Elizabeth Nelson Endowment Fund, she provides for the aged. Father Benson, a modern saint of the Church of England, wrote on his eightieth birthday—and his ninety-one years in all fully justified the sentiment—"It must be people's own fault if life (when men come to four score years) is only labor and sorrow. There is a grace of renewal which will surely be given us, if we look for it." And when one in age so truly helps to the renewal of the youth of this institution and so to the renewal of those whose age is protected and comforted by it in the very satisfaction and joy of it all, we believe that in this as in her gift to the orphanage she will find that very renewal of spirit, of which Isaiah writes: they that wait upon the Lord shall renew their strength.

Our thanksgiving today then should determine us the more truly to show forth God's praise by our lives as well as our lips; and continued thought for the welfare of the Home will afford abundant opportunity for it here. The floating debt was cleared off with the understanding that certain repairs and improvements needed to modernize this building would be made. Perhaps some of those here today will have it come into their hearts to show their thankfulness by helping generously in that. Estimates will be furnished to show what various changes will cost. It would encourage the Board if individuals would undertake certain definite improvements. Then for current expenses more will be needed than the revenues from the endowment and let each one who can in his or her respective congregation look to the getting of a good Thanksgiving Day offering for the Home. Add to the number of annual and life memberships as another evidence of thankfulness. Remember the endowment Fund in gifts and legacies. And so shall we make lasting the threefold thanksgiving of this day—that our Oldest Church Institution, the Home of our older Church people, passed on by some of its oldest promoters, and so much lifted above anxiety by one of our oldest Churchwomen, finds the bright outlook of new youthfulness. And in that Future as we bring to it the efforts and struggles of its past we can confidently pray for it and its many friends and helpers the prayer of this week's collect: "Almighty and Everlasting God give unto us the increase of faith, hope and charity."



OLD LADIES' HOME

PRAYER BOOK CROSS SERVICE.

The Eleventh Annual Memorial Service of the establishment of the House of Churchwomen in the Diocese of California, will take place at the foot of the Prayer Book Cross in Golden Gate Park, on the Nineteenth Sunday after Trinity, October 29th, at 3:30 p. m. As usual the music will be in charge of Mr. Wm. H. Holt, assisted by Mr. Frederic M. Lee. Everyone is cordially invited to be present and we hope that the attendance this year will be larger than ever. Take McAllister Street car to gate near 17th Avenue.

ST. MARGARET'S HOUSE.

Bishop's Day at St. Margaret's House, Berkeley, was held on Friday, September 15th. Seventy-five people or more came from all around the Bay to help make the day one of the happiest the school has known. Bishop Nichols said that his day had begun very happily before he came to Berkeley owing to certain events connected with another of our Church institutions and several very definite causes for rejoicing marked the day at St. Margaret's, first and greatest of all was the presence of the Bishop himself. The service began with the consecration of the Chapel with its new Console table and pews, the gifts of a few visiting deaconesses. The Warden, Dr. Parsons, gave a short account of the School and referred to the invitation which Deaconess Hodgkin has received to represent the work of deaconesses at the Woman's Mass Meeting to be held on the opening day of General Convention as an evidence that the School of the Pacific was really beginning to be well known.

The Bishop's address which followed centered upon the thought that in finding one's place in the sun, growth was inevitable and the struggle to make ends meet, common to young and growing families would be rewarded ultimately by substantial sums for endowment for St. Margaret's House was proving continually its usefulness and extending its influence each year.

At the close of the service the guests gathered in the living room to see the Bishop light the first fire in the beautiful fireplace given by Mrs. Whitelaw Reid. The hearth, the symbol of home life is the gathering place of the household which numbers this year twenty-one people, twelve of them being students in the University of California.

Hymn of the Flag.

Our nation's God to Thee we turn,
From Thee alone Thy people learn
The things that to their peace belong,
And what is right and what is wrong:
Lord God of Hosts to Thee we pray
Lift up the cross to lead our way.

Lift up the cross that banner'd high
Our country's hope we may descry
Amid all perils that appal
To thrill our hearts with patri't call.
Lord God of Hosts, a nation's weal
Must ever to the cross appeal.

Today the robed procession shows
Before the flag the cross first goes,
That as the stars led from the skies
Before they studded flag that flies,
Lord God of Hosts Thy cross must lead
If starry blue floats for the freed.

O conqu'ring cross! the Saviour shed
In mystic symbol, white and red,
The water, blood, from wounded side,
The victory won as Jesus died.
Lord God of Hosts our flag supplies
It's stripes to glory sacrifice.

Such stirring of the nation speed
To unfurl flag in every deed,
And naught from duty's call to swerve
Christ's call to colors, call to serve:
Lord God of Hosts for Jesus' sake
Our duties back of rights, awake.

"Admission Day"! another star
We galaxied for State afar:
Be starshine for our Union's might
For darkest problems guiding bright,
Lord God of Hosts grant ours may be
True civic light from Calvary!.

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A HOUSE OF CHURCHWOMEN.

It will be remembered that at the Provincial Synod held in Chicago a committee was appointed to consider the cooperation of women with the Synod. The committee put out a report in which they recommended the creation of a Provincial House of Churchwomen, and also advised that each Diocese in the Province should have its own House of Churchwomen from which delegates would be sent to form the Provincial House.

At our own Diocesan Synod a committee of women was appointed to consider the whole subject and with power to call the churchwomen of the Diocese together to consider the matter and to prepare a constitution for such a house if they thought it well to do so.—*Springfield Churchman.*

The new Museum Building, erected by the California Academy of Sciences in the Golden Gate Park, was dedicated on Friday, September 22nd. The Architect was Mr. Lewis P. Hobart who also built the Divinity School, the Grace Cathedral Crypt and St. Luke's Hospital. Notwithstanding the inclement weather, a large number of people gathered for the exercises.

Bishop Nichols pronounced the Invocation as follows:

"Our Heavenly Father, gathered here in the glad possession of this favored Park, nature itself joins with its rare bloom and beauty in a very *Benedicite* of Thanksgiving to Thee. Our fair city of St. Francis has here its perennial language of its flora. Here it ever sustains that note from the Canticle of our patron Saint which we may fondly chorus today:

"'Praised be the Lord for our mother the earth, the which doth sustain us and keep us and bringeth forth divers fruits and flowers of many colors and grass.'

"Before Thee over all the glories of our city's Golden Gate Park sounds the music of these golden words of our city's hallowed Namesaint. This praise we fervently offer unto Thee as our San Francisco,—our California, anthem.

"And today to Thy handiwork in nature we bring the association of Thy working with the genius of man in the great field of Science. As in Statuary and Museum and Architecture, as in that science of Horticulture so signally demonstrated about us here, we cluster for this playground of the people the achievements and inspiration of Art, so we dedicate today this Temple of Science. We devote it to the encouragement of all that is best in modern study and advance in the investigation and use of Thy gifts in the heaven above, on the earth beneath and in the waters under the earth. We pray Thee, bring home more and more to our age and to the multitudes that throng this Park the knowledge that Thou art the God of Art and of Science and of Nature, and turn our civic instinct to make this Park a choice repository for Science and Art into an ever deeper recognition of their inspiration from Thee as they find their setting amid the beauties of Thy natural world. Show our generation that Science and Art in their truest conception and practice do not lead away from Thee but to that praise to Thee from Whom all blessings flow. Use this celebration and the sentiment of the day, we beseech Thee, for that realization. Bless the past and present benefactors and promoters and custodians of this Park. Ever raise up new and large minded civic and personal provision for its use and enrichment by gifts. Teach in it the lesson of Thy bounty in the very enjoyment of it by Thy people. Help us as a city to justify in our aims and service our city's name. We ask this for the sake of Thy Son Jesus Christ Who has taught us to pray: Our Father Who art in heaven, etc."

Addresses were made by Mr. William H. Crocker, President of the Board of Trustees; Mr. C. E. Grunsky, President of the Academy; Mr. E. Rainey, representing Mayor Rolph; Mr. G. H. Barron, Curator of the Memorial Museum; Dr. David S. Jordan, and Dr. B. W. Evermann, Director of the Museum.

Already the people are showing their appreciation of this new provision for their pleasure. About 10,000 visited the Museum on the first public day. Animals, birds and seals are shown as in their native haunts, and many new features are to be added.

Diocese of California

Grace Cathedral

Order of Services.

SUNDAYS:
8:00 a. m.—Holy Communion.
9:45 a. m.—Sunday School (Grace Chapel).
11:00 a. m.—Morning Prayer with Sermon.
11:00 a. m.—Holy Communion with Sermon (First Sunday).
12:15 p. m.—Holy Communion (Other Sundays).
4:00 p. m.—Organ Numbers.
4:30 p. m.—Choral Evensong with Address.

WEEK DAYS:
8:30 a. m.—Morning Prayer.
5:30 p. m.—Evening Prayer.

WEDNESDAYS: & SAINTS' DAYS:
10:00 a. m.—Holy Communion.

THURSDAYS: & SAINTS' DAYS:
7:00 a. m.—Holy Communion.

Organization Meetings During the Month.

Mondays, 1:30 p. m.—St. Cecelia Chapter.

Tuesdays, 8:30 p. m.—Men's Club.

Thursdays, 2:00 p. m.—St. Elizabeth Chapter.

Fridays, 2:30 p. m.—Women's Bible Class.

The Cathedral Woman's Auxiliary, 1st Tuesday, 2:30 p. m.

The Guild of St. Barnabas, 2nd Tuesday, 2:30 p. m.

The Daughters of the King, 3rd Tuesday, 2:30 p. m.

The Brotherhood of St. Andrew, 2nd and 4th Mondays at 8 p. m.

The St. Agnes Chapter of the Guild, 2nd and 4th Mondays at 3 p. m.

The Girls' Friendly Society, 1st and 3rd Thursdays at 8 p. m.

The Knights of King Arthur and the Choir Club, Friday evenings after rehearsal.

The Dean and Mrs. Gresham are visitors at the General Convention as the guests of Bishop Tuttle at the Episcopal residence.

The Bishop of the Diocese will visit the Cathedral to administer the rite of Confirmation, Sunday, December 10th. Classes for instruction will be formed at once, meeting in the Bishop's room after Evensong.

A woman's vested choir has been organized to sing at week day services and other extra occasions. It is intended to supplement, but not supplant, the regular choir, and will not sing at any of the Sunday services. The choir is a branch of the St. Cecelia Chapter of the Guild which expects to take up choral work under the direction of Mrs. Paul M. Neville.

A new organization for the older boys of the choir has been organized entitled "St. Vincent Guild for Servers." The duties consist of serving at Holy Communion, carrying the cross and flag in processions and distributing books at rehearsals.

The Knights of King Arthur will act as hosts at a series of entertainments on Friday evenings. October 6, installation of officers and refreshments; October 13, sleight-of-hand performance by Mr. Cosmo Morgan; October 20, baloptican pictures by Dr. Max Wassman, Jr.; October 27, entertainment by the San Francisco Association for the Blind.

The Grace Cathedral Guild is now well organized with ten chapters. A "Fete D'Automne" (Autumnal Festival) will be given under the auspices of the Guild, Saturday, November 25, at the Fairmont Hotel. Full details will be given next month.

The Cathedral Grounds' Chapter of the Guild reports that McRorie and McLaren have been engaged to lay out the grounds, and that contributions, large or small, are earnestly solicited. Mr. McLaren himself has generously donated 202 plants valued at $845. Those interested should communicate with the chairman, Miss Sallie Maynard, 2529 Fillmore Street.

The Girls' Friendly Society is rejoicing in a new branch secretary, Miss Virginia Gibbs, and the Society is taking up its work with vigor and enthusiasm.

A Women's Bible Class has just been formed under the direction of Miss Mary Barnes. The class meets Fridays at 2:30 in the Bishop's room of the crypt.

A large handsome silk flag was presented by Mr. and Mrs. Louis F. Monteagle to the Cathedral and blessed by the Bishop on Sunday morning, September 10. After the blessing it was placed in the hands of the flag bearer, John Emerson, and carried up the aisle behind the cross while the choir and congregation sang "Our Fathers' God to Thee." The Bishop preached on "The Cross First, Then the Flag." A hymn composed especially for the occasion was sung before the sermon. (The words of this hymn will be found on the next page. The carrying of cross and flag is to be a permanent feature of the Sunday services at the Cathedral.

During the offertory on that Sunday, St. Francis of Assisi's "Canticle of the Sun," set to music by the Cathedral organist, Mr. Bayley, was sung with fine effect by the choir. The work has considerable merit and was much appreciated by all who heard it.

The Triennial Offering.

Simultaneously with the triennial offering of the Woman's Auxiliary in the Cathedral at St. Louis when Bishop Tuttle will be the celebrant, a service will be held in Grace Cathedral, Thursday, October 12, at 10:30 a. m. Canon Hayes will be the celebrant. After the service there will be a meeting of the diocesan Woman's Auxiliary in the Guild Hall.

St. Mark's Parish, Berkeley, has been preparing for an "every member canvass," including the congregations of All Souls' Chapel and St. Clement's, as well as that of the central parish Church. In all volunteer canvassers have been in training for the purpose by the Rector, the Rev. Dr. E. L. Parsons, assisted by the two chapel vicars, the Rev. Wilfred R. H. Hodgkin and F. A. Martyr. The canvass itself was to take place on the afternoon of Sunday, October 1st, and following days.

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The Rev. Ray O. Miller, until July rector of the Church of Our Saviour, Hanford, has become assistant in St. John's Church, Jersey City, N. J.

The Rev. James Simonds has held service in his camp in Redwood Park every Sunday since May which is much appreciated by the campers, the attendance varying from 10 to 35. The organist of All Souls', Berkeley, and her sister rendered valuable assistance some part of the summer.

The Rev. E. H. McCollister, for six years rector of Calvary Church, Santa Cruz, has been appointed Dean of the Pro-Cathedral of St. Stephen the Martyr, Portland, Oregon, succeeding the Rev. H. M. Ramsay, who has become a professor in Seabury Divinity School, Faribault, Minn. A number of the clergy bade farewell to Mr. McCollister at a dinner at the Stewart Hotel on the eve of his departure for Portland.

It would seem that California is a school for Deans. Deans Ramsay and McCollister were students at the Church Divinity School; Dean Gresham came to Grace Cathedral from Trinity, San Jose, and Dean Lathrop of All Saints' Cathedral, Milwaukee, went from the Church of the Advent, San Francisco.

The Rev. Davis, some time rector of Trinity Church, Santa Barbara, is supplying Trinity Church, Oakland, during the rector's absence at General Convention.

The Rev. Ralph Bray has resigned St. Luke's, Los Gatos, and has been elected rector of St. John's, Auburn, N. Y.

An industrial Society of the Church Japanese Mission at 2236 Post Street has been formed and the members are prepared to execute orders for embroidery and fancy work. There is a branch office at 444 Bush Street, Room 1.

St. Dorothy's Rest at Camp Meeker closed the season early in September, having broken all previous records. Two hundred and fifty-five were entertained during the summer.

The Mission at Parkfield in Monterey County, one of the six missions in charge of the Rev. E. A. McGowan, is to have a church building at last. The lumber has been ordered and the construction will soon begin. There may be some articles of church furniture not in use in some of the parishes of the Diocese which can be given to this mission. Those who are minded to help in this way will please communicate with the Archdeacon. Two hundred and fifty dollars now is needed in order that the church may be completed without debt.

The True Sunshine Chinese Mission building at 966 Clay Street, San Francisco, has been enlarged by an extension reaching to Clay Street, and the Chancel removed to the south end which may be shut off during the sessions of the Day and Night Schools. The Chinese members of the Mission have raised over $700, about one-third of the amount needed for the building. There are a number of ways in which those minded to aid in the furnishings may help. The needs are: For folding doors to separate the school rooms, $100; for carpet for chancel and linoleums for the school room floor, $150; for blackboards, electric light fixtures and desks, about $125. Contributions towards these objects may be sent to the Archdeacon.

The Board of Managers and the Sisters in charge of the Maria Kip Orphanage and Alfred Nuttall Nelson Memorial Home extend a cordial invitation to all Church people to be present at the annual reception to be given at the Orphanage, 520 Lake Street, Saturday, October 7th, from 3 to 5. Entertainment by the children. Evensong in the Chapel at 4:45 o'clock.

Last year the children's dramatic entertainment was very delightful, and this year we understand they will give "Mother Goose Opera."

The Rev. Samuel Mills, Vicar of Holy Innocents' Chapel of Trinity Parish, Oakland, entered into the Rest of Paradise on Thursday evening, September 14, in the sixty-ninth year of his age. Mr. Mills had been suffering for some years from a weakness of the heart, and came to Oakland some three years ago partly to avoid higher altitudes, and partly to be near to the University of California for the education of his younger children. He leaves a widow, five sons and one daughter.

On Saturday, September 16, the Communion Office was said for the family by the Rev. Edgar F. Gee, Rector of St. Peter's Church, Oakland, in the absence of the Rev. Clifton Macon, Rector of Trinity Church. Father Gee was assisted by the Rev. Alexander Allen, Rector of St. Paul's Church. This service was at 8:15 a. m., and the body lay in state in the chapel from this service until the time appointed for the burial office, which was 11 a. m. The Burial Office was said by the Bishop of the Diocese, assisted by the Dean of the Convocation of Oakland, the Rev. W. R. H. Hodgkin, by the Rev. P. G. Snow of Woodland, Cal.; by the Rev. Alexander Allen, and by the Rev. Dr. Bakewell, Rector Emeritus of Trinity Church. Eight or ten other clergy were present. The interment was in Mountain View Cemetery, Oakland, where the Commital was said by the Bishop, assisted by the Rev. Father Gee.

My Dear Mr. Editor:

In my letter of last month I omitted to state, for the benefit of any who may think it is more or less difficult to interest our people in the Church paper, what we have found in our own parish work. Not only is the *Pacific Churchman* a welcome addition to the reading matter of almost every family in any way connected with our Church, but also twenty copies of the *Spirit of Missions* find their way into our homes, and are very much enjoyed and looked forward to with pleasure.

I find the subject of the Church papers, especially those mentioned above, a very good topic of conversation when visiting among my people, and I note with pleasure how many of them in their perusal of the *Pacific Churchman*, or the *Spirit of Missions*, or both, find just that information and insight into the whole scope and spirit of the Church's work, which it is their function to disseminate, as well as a stimulus to home interest in Church work, which is so much needed at the present time.

It is, therefore, very much to be desired that a copy of one or both of those most excellent magazines might be reaching thousands of Church homes, both in the Diocese and upon the Pacific Coast, and we hope as the months go by, to keep on adding to the circulation, both in the Diocese, where there is room for thousands more to be in circulation, and then in the broader fields beyond.

Very faithfully yours,

G. Clement King.

St. Luke's, Hollister.

AN OPEN LETTER TO EPISCOPALIAN FRESHMEN.

My Dear Student: Among the many voices sounding in your ears as you enter the university it would be strange if there were no word of greeting from the Church to which, if you were a communicant, you belong. So, as the Rector of "All Saints," Palo Alto, the parish within whose limits Stanford University is situated, I give you welcome and a hearty Godspeed as you gird up your loins to run the race that is set before you, under the shadow of the "foothills rolling to the bay." It will help you materially to make good in your university career if you bear in mind that the Church of your baptismal and confirmation vows is your real *alma mater*. The Memorial Church on the campus represents the liberalism of the modern world in its undenominational policy and impartial attitude towards almost all forms of religious belief. With its splendid appointments and academic atmosphere it can hardly fail to appeal to you, and I am free to confess that the opportunity of hearing the recognized leaders of so many different schools of thought is one of which you would be foolish not to avail yourself from time to time. You may even regard it as a legitimate part of the education that you are here to acquire, and if it results in broadening your mind towards others whose tongues cannot speak our own vernacular and in widening your horizon, so much the better, provided it does not weaken your allegiance to the *alma mater* whose child you are. Covet earnestly, then, my dear student, the best gifts; get all the knowledge you can, "Prove all things," but "hold thou fast that which is good," and for "goodness" there is nothing that can compare with the Blessed Sacrament of the Body and Blood of Christ. Hold fast to *that*: "forget not to communicate" *regularly*, whether it be once a week or once a month in your own Church, and then when you leave Stanford with your degree, your unimpaired faith will have kept you "whole." Sincerely,

David Evans.

DULCE ET DECORUM!

The first Stanford man to fall in the great war was Lieutenant Fergusson of the "Black Watch," who was killed in the early morning of July 16 in the attack on Longueval, "in the capture of which place his personal bravery largely assisted." So one of his brother officers wrote to the sad, proud mother in Ethiebeaton, Forfairshire, adding that the men of the thirteenth platoon, which Lieutenant Fergusson commanded, "worshipped him." He graduated with distinction from Stanford in the class of 1908, and while at the university habitually attended the services at All Saints. On the outbreak of the war he gave up an appointment in New York and going to England obtained a commission in the "Black Watch." Prof. Fairclough received a letter from him at that time in which he said that his "best and happiest days" had been spent at Stanford. Severely wounded a year ago, he soon recovered and returning to his regiment remained on duty until his death in the attack on Longueval. Lieutenant Fergusson was the nephew of Mrs. H. R. Fairclough, to whom with her family our deepest sympathy goes out in what we know to be one of the greatest sorrows of their lives.—*All Saints' Leaflet.*

FOURSCORE YEARS AND THREE

On Sunday evening, September 24th, the Church of the Advent, East Oakland, was the scene of a very happy occasion when the Rector, the Rev. William H. Wheeler, and the people of the parish celebrated the eighty-third birthday of the Rev. George B. Allen, and also his return to the ministry after many years' retirement.

He had been asked to preach at the evening service, and with his dear wife was invited to come to the parish house at 7 o'clock, where a number of friends were waiting to present to him some beautiful vestments—a cassock from his family, a surplice from the ladies of the parish, a white stole from Mrs. Law, wife of a former Rector of the Church, Rev. V. Marshall Law, and an old friend of Mr. Allen, and also a green stole with a gift for Mrs. Allen from Dr. and Mrs. Jenvey.

The first presentations were made in a most happy manner by Mrs. Edmund Taylor, who told of her great privilege in having on the same day celebrated the birthdays of a man of ninety-one years, another of eighty-one, and the eighty-third of Mr. Allen, and she expressed the feeling of everyone present when she spoke of her reverence for such happy and useful old age.

She was followed by Dr. Jenvey, an old friend and comrade of Mr. Allen, who greeted him as, "You old fellow, you!" and presented to him the handsome stole.

It was all a complete surprise to Mr. and Mrs. Allen, and in acknowledging the gifts Mr. Allen said that in all his ministry nothing had ever given him so much pleasure.

After all had had opportunity to admire the vestments, and to congratulate Mr. and Mrs. Allen, the company adjourned to the church, where Mr. Allen preached a helpful sermon on the glory and dignity of labor and how one can make any work great and splendid by his attitude toward it. It certainly was a beautiful thing to see this venerable clergyman, with his hair and beard as snowy as his vestments, standing up in the pulpit to preach, his voice ringing out so strong and clear, glorying in getting back to his own work. Everyone present was impressed and helped by seeing him as well as by his words, and surely many an earnest prayer went up that he might see many, many more years of work in the service of the Master.

On September 19th the Rev. James Wise, rector of the Church of the Holy Communion, St. Louis, was elected Bishop Coadjutor of the Diocese of Kansas.

The Hon. Seth Low of New York died September 17th. He was prominent in Church and State and a leader in several campaigns for civic righteousness; an alumnus and President for eleven years of Columbia University; mayor of the city of Brooklyn for two terms and later of the greater city of New York, and has several times represented the Diocese of Long Island in the General Convention.

Two aged professors in two of our Eastern educational institutions, died on August 30th. The Rev. Dr. William Jones Seabury, great grandson of our first American Bishop, Samuel Seabury, was Professor of Ecclesiastical Polity and Law for forty-five years in the General Theological Seminary, New York. The Rev. Dr. George Bailey Hopson was for fifty years Professor of Latin in St. Stephen's College, Annandale, N. Y.

MISSION STUDY CLASS.

St. Mark's, Berkeley.

Mrs. Kate Bulkley will conduct a Mission Study Class for the ladies of the Parish beginning about October 1st. The course will consist of about ten lessons and the general subject will be "Missions in South America." The text book will be "The New World," by the Rev. A. R. Gray.

Last month Deaconess Mott received an invitation to become matron of the Protestant Episcopal Old Ladies' Home. The Bishop and Directors of the Home were eager that she should accept the call. All her friends in Berkeley feared that the call to so responsible a position and one of such an importance to the Diocese might take her from us, but the Parish may rejoice in the fact that after careful consideration of the matter she has felt it her duty to remain in Berkeley. We are glad that such a recognition of her value to the Church has come to her, but more glad that she has been guided to remain here. She fills a place which is her own and carries an influence immensely widespread. The Parish would not know where to look if it should lose her. The Clergy staff hopes that in every kind of loyal support the members of the Parish may be able to show their appreciation of the Deaconess' decision.

JEWISH PRAYER.

There is no more important matter before us at this time in the year than the interests of the children and young people who are beginning their terms in school and college.

The following prayer is taken from the Union Prayer Book for the Jewish Worship and is so beautiful that it is commended to the parents of our Churches. Will you not all take it and use it at this beginning of the term?

"Bless our children, O God, and help us so to fashion their souls by precept and by example, that they shall ever love the good, flee from sin, revere Thy word and honor Thy name. May they, planted in the House of the Lord, flourish in the Courts of our God; may they guard for future ages the truths revealed to their forefathers."—*Berkeley Churchman.*

THE SEA AND THE SHELL.

When first I heard the summer sea,
'Twas prisoned within a shell,
Held by my mother's hand to my ear,
And the song was soft, and sweet and clear;
While my childish fancy loved to dwell
On the waves that were speaking to me.

When next I heard the summer sea,
Afar on a lonely shore,
I saw the great Ocean flow and swell,
(Within its depths was the fragile shell)
And its tides rolled on forevermore;
Still the billows were singing to me.

When first I felt Eternity,
Soft beating within my soul,
'Twas hid in the tiny shell of my life,
Where Christ's tender voice had stilled all strife,
And as I heard His deep love-tides roll,
Their sweet music was wakened in me.

At last I viewed humanity,
With its crying need of love,
And as my hand reached quickly to save,
I knew that a mighty Ocean wave
Of Love Divine from Heaven above,
Had borne out my shell to the sea.

CARRIE JUDD MONTGOMERY.

A CAMPING TRIP IN THE SIERRAS.

During the latter part of August of this year five men, for the most part connected with the Brotherhood of St. Andrew, made up their minds to spend the vacation period camping out in the high Sierras. Starting by way of the Western Pacific railway across the Coast Range and Sacramento Valley, we woke up the following morning in the Feather River Canyon, which is so much talked of amongst lovers of nature as well as sportsmen. Leaving the railway at Blairsden, after a good breakfast, we hired a team to take us and our belongings to Gold Lake, some ten miles farther up into the mountains, until we reached an altitude of about 6,000 feet, where the snow had only a few weeks before lain thick upon the ground. Arriving at the lake which was our destination at 1 p. m., a scene presented itself to our city-weary eyes which was not only a relief, but an inspiration. A magnificent sheet of water, clear as crystal, about two or three miles long by a mile wide, surrounded by a virgin forest of pine, cedar and poplar trees, with snow-clad mountains rising to eight or nine thousand feet on the horizon.

It was not long before a suitable spot for the camp was selected, on a clear space under the trees, it being divided into kitchen, bedrooms, dining room, lounging room, and last but by no means least, the bathroom, the lake itself. Waking up before the sun with the chipmunks peeping at us from almost every tree, we were soon up and busy preparing our breakfast of stewed fruit, oatmeal and bacon, with oftentimes hot biscuits, as we had a collapsible oven which baked beautifully, and how good everything tasted after a swim and the various exercises around camp. Something was planned for each day, and to describe the walks up Forest King, Mount Elwell, and partly up the Sierra Buttes and to the Young America gold mine would take far more space than the writer is allowed, especially when paper is worth as much per pound as a good beefsteak. We were also fortunate enough to be able to secure a boat, which gave us a chance to fish, and we certainly caught some beauties that would even make Frank Shelby's eyes flash.

After supper, dishes washed, beds made, wood ready for the morning and the camp all ship-shape, then the camp fire would be lighted and the evening festivities commence. Norman Young (Ocean View) would bring out his cornet and songs would be sung and stories told. Not many days after our arrival we found we had some neighbors, five lady school teachers and "Bill" from Stockton, and say what you will, they, like almost all of their kind, not only enjoy the country and camp life to the full themselves, but pass on the same spirit to those around them. So we invited them to our camp fire party and part of the entertainment consisted of making and baking biscuits in our oven, of which we were very proud. These were served with jam and cocoa. So much did we enjoy it that the chipmunks were half through their night's sleep before we turned in. The next night a return party was held in the ladies' camp, where, if possible, a more enjoyable evening was spent.

It was with a good deal of regret that we left that beautiful spot after two weeks of such pleasure, arriving in San Francisco sun-burned and ready to do "our bit" in the world's work.

Needless to say the whole realm of beautiful nature brought us all closer to our Father in Heaven through our daily prayers and the service on the Sunday we were in camp.

The members of our party were George Goe, Norman Young and Albert Huddleson, Church of the Transfiguration, Ocean View; Fred T. Foster and Herbert Trinies, St. Barnabas, Excelsior district.

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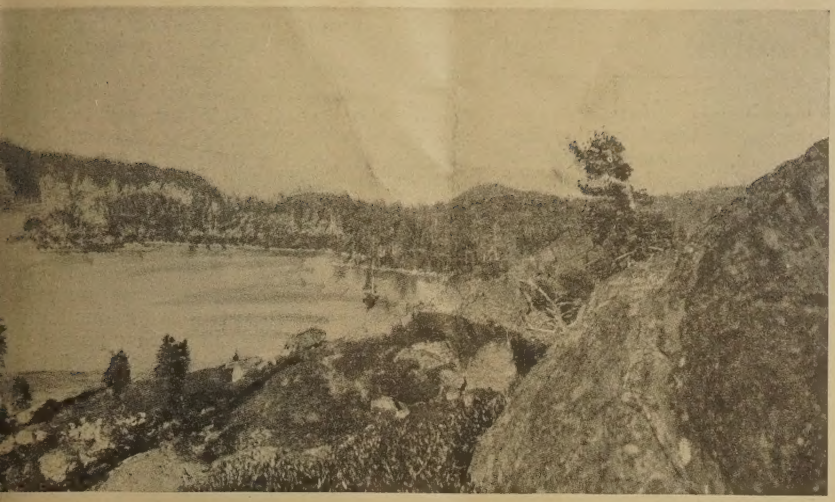

YELL.

CHRISTIAN LIVING.

Dr. Manning, rector of Trinity Church, New York City, in a recently published sermon, uttered a few words worthy of consideration by every Christian who would seriously live a Christian life.

"Let us all remember that there is much for us to do if we are to take our true place and part in Christ's Church.

"1. We must make definite effort to keep ourselves spiritually alive and awake. We must really work at our religion. None of us can drift in the right direction, because the current runs the other way.

"If we are drifting, we are going in the wrong direction. In business, in the university, in society, we shall not find that the tide is carrying us into closer fellowship with Christ, but that we must do our part if we are to keep ourselves spiritually alive.

"2. We know how great the influence of our example may be on others. But do we realize the profound influence of our acts on our own souls? Our regular religious acts, our habits of devotion, affect immeasurably our feelings and beliefs. The mere outward act of kneeling down frequently in prayer, of opening our Bible each day, of going constantly to Church, has incalculable effect in keeping us aware of God and making Him real to us.

"3. We must be sure that our lives as Christians are kept true at the center, and for us who believe in the Holy Catholic Church this is a perfectly plain and simple thing.

"It means that our lives will have their center at the Altar, where Christ comes to give Himself to us. It is there that we are brought and kept close to Him.

"If the Altar holds its true place in our lives, we shall not go far wrong at any point. We shall have strength and guidance for our daily tasks, and shall see things in their true perspective and proportion.

"No one who has ever realized what it means to kneel in Christ's presence at the Eucharist, the Lord's Own Service, will be in doubt as to what the Church ought to mean to him, nor as to the way in which he should keep the Lord's day. —*From the Church Leaflet, San Luis Obispo.*

At Ellisburg, a small city in the Diocese of Central New York, two communicants spent a week in "rousing up" lapsed communicants in anticipation of a visit from the Bishop. The result was a crowded Church building, although the night was a very stormy one.

PROVINCE OF THE PACIFIC

ALASKA.

At St. Matthew's Church, Fairbanks, Alaska, on July 23, Bishop Rowe advanced the Rev. Frederick B. Drane to the priesthood. Mr. Drane, who is the son of an honored presbyter of North Carolina, will have charge of the Tanana Valley Mission while the Rev. G. H. Madara is spending his furlough in the States. His headquarters will be at Chena.

Writing of an interesting trip from Cordova back into the interior of Alaska, the Rev. E. P. Ziegler tells the following incident: "At McCarthy we have a most promising mission. A lawyer gave us the use of his office, a log cabin, for the evening service. Our last congregation, in the pool room of a hotel, numbered 67—43 men, 12 women and 12 children. After service 'Stampede Mary' (winning her name from the fact of her always being in advance in any or all stampedes) asked me to baptize her baby boy on the following morning."

At Ketchikan, where the Rev. Harold H. Kelley is stationed, the most of the buildings belonging to the Mission, including St. John's Church and the hospital, stand on piles, and underneath the tide ebbs and flows. Recently it was discovered that some extensive repairs were urgently needed in this substructure, and the missionary set about the job. There was in hand some money which could be applied to it, and when this was found insufficient, application to several representative citizens of the town quickly resulted in making up the balance required, for it is well recognized that the hospital is not at all a money-making institution, but that its doors and its wards and beds are freely open to any in need of its ministrations. The stalwart missionary himself "ran the job" from beginning to end, supplying personally no small part of the manual work, which included placing nearly fifty new piles and the covering of 7,000 square feet with heavy new planking. This should now last fifteen or twenty years.

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MISSIONARY DISTRICT OF NEVADA.

George Coolidge Hunting, D. D., Bishop.

The Rev. John Charles Jackson has come to Nevada from the Diocese of California, and is now at work as Vicar of the Church of St. John in the Wilderness, Goldfield, and also of the work at Rhyolite and Beatty.

A contract has been let for the erection of a home for the missionary on the Pyramid Lake Indian Reservation. It will be two stories with seven rooms and bath, and a large assembly room for use in the work. It has been found in the past in work among the Indians that it is of great value to have a place where they may come to meet the missionary in a social way, and to find some amusement. It is for such a purpose that the assembly hall is to be provided.

The Bishop is sending to every postmaster in the State of Nevada a letter asking him to post in a conspicuous place a notice asking for the names and addresses of any persons who have been confirmed in the Church. In this way it is hoped to come in touch with isolated Church people of whom nothing is now known.

The committee of citizens interested in the enactment of a State-wide prohibition law have drawn up a bill to be submitted to the next legislature by initiative petition. The bill is in the hands of the printer and will soon be in circulation for signatures. This movement had its origin in a suggestion contained in the address of the Bishop at the last session of Convocation.

The Sunday Schools at Winnemucca, Carson, and Virginia are carrying on the forty-weeks campaign of temperance education as planned by the Lincoln-Lee Legion of the Anti-Saloon League. This consists of the distribution each week of a temperance poster containing scientific facts about the effect of alcohol, and the display of such a poster in large size in some public place.

Bishop Hunting has gone to Cedar Rapids, Iowa, to attend the annual meeting of the Society of American Indians, of which he is a member. From there he will go to General Convention.

St. Michael's, Tucumcari, has shown healthful development since July, 1915, when the Rev. E. J. Hoering took charge. There is a large Sunday School, an excellent vested choir and the Church building, though considerably enlarged during the past year, is proving inadequate to the size of the congregation.

Some valuable additional land has been donated to the Church in Tucumcari, and it is planned to employ this in connection with the effort to erect a new Church and use the present structure as a Parish house. The Rev. Mr. Hoering has also taken charge of St. John's, Alamogordo, relieving the Rector of St. Clement's, El Paso, whose extensive parish duties made the added responsibility of a distant missionary point seem a burden, which, while willingly and gladly borne, was an unwise arrangement in any permanent sense.

On June 17th at Carrizozo, where the Rev. Mr. Hoering has recently established a Mission, the Bishop held service and confirmed a class of four adults. With regular services now instituted at Capitan, Carrizozo and Tularosa, we are beginning at this time to really take hold of this long neglected field for the Episcopal Church.—*New Mexico Churchman.*

The Brotherhood of St. Andrew

OUR CLEVELAND DELEGATE.

The Brotherhood of St. Andrew of San Francisco and vicinity have elected the Chairman of the Executive Committee, Mr. George H. Andruss, to represent the Brotherhood at the Cleveland convention, October 4-8. Mr. Andruss has won such an enviable reputation as Chairman of the Noonday Lenten Service Committee that he needs no introduction to the readers of the *Pacific Churchman*. We wish him Godspeed on his long journey, and may he come safely home with the power to impart to others some of his indomitable enthusiasm for the bringing of men to Christ.

THE BROTHERHOOD OF ST. ANDREW IN THE DIOCESE OF LOS ANGELES.

Visit of Field Secretary Shelby.

A telegram from Wyoming about the 20th of August announced the coming of Mr. G. Frank Shelby for a short visit to the Diocese of Los Angeles. He arrived shortly thereafter and was welcomed back at the Wednesday noon Executive Committee luncheon. Besides visiting St. Paul's Pro-Cathedral and St. Mary's Japanese chapters, holding a special conference of some of the leaders at the residence of Mr. E. D. Williams, and numerous personal conferences, he spoke at the Assembly Meeting at Long Beach. His visit put new heart into the men of the Assembly, and though it was terminated at the end of a week, it was a great and unexpected boon to the Brotherhood in southern California.

Lively Midsummer Assembly.

About forty Brotherhood men from various chapters in southern California attended the midsummer Assembly meeting at St. Luke's, Long Beach, Sunday, August 27th. Most of them gathered at an appointed place in Los Angeles, and were transported from there by automobiles owned by some of the men. The meeting was held in the parish hall at 4 o'clock and adjourned at 6. President Robinson presided. There was lots of vim in the singing and speaking. After discussion and approval of the work of Mr. Williams as Chairman of the Churchmen's Dinner Committee, Director Shewan of the Long Beach Seniors was called upon to report on the recent successful Church Attendance Campaign. He did so in characteristic Long Beach style. Copies of the last edition of the Brotherhood Handbook were then distributed and Vice-President Albee gave an analysis of its contents, calling attention to features that are often overlooked. Chairman Holt of the Extension Committee then outlined the fall campaign for strengthening the present chapters and establishing new ones, and forcibly presented the opportunities and duties of the Assembly in this regard. A modification of the Ohio Forty Chapter plan is to be used.

Mr. Shelby was the last speaker and his address was very helpful. He suggested certain ways of systematizing the work of the Assembly; and he advised a general Church Attendance Campaign for the coming Advent.

After supper at a restaurant, the men returned to the Church for an organ recital by Dean Bode at 7, and the evening service at 7:30. Three lay readers from the visiting Brotherhood men assisted with the service.

Special Assembly Meeting.

A special meeting of the Assembly has been called for Thursday evening, September 28th, at St. Paul's Pro-Cathedral. At that time Mr. Colin M. Gair, delegate to the Cleveland convention, will be given a send-off. Officers for the term to serve until May, 1917, will also be elected. This is a departure from custom, but it is felt that a more continuous policy will result if the officers serve for the active year, instead of beginning in the middle, in December.

Record Broken at Churchmen's Dinner.

The twenty-seventh monthly Churchmen's Dinner at the Clark Hotel, Thursday evening, September 14th, was a record breaker. The banquet room was completely filled. Mr. Robinson was unable to be present, so Mr. Williams, the Chairman of the committee, was asked to preside. This he did with credit to himself and pleasure to the men. The first speaker was Frederick C. Valentine, Esq., Chancellor of the Diocese. His subject was, "Why Men Go to Church." In general, to worship God, he said; and then took up various individual reasons. He spoke very interestingly. Dr. Andrew Stewart Lobingier followed, speaking upon the subject, "Why Men Do Not Go to Church." "Because they do not wish to," he said; and then dealt in a most thorough way with the causes of indifference, and the remedies. Dean MacCormack completed the discussion by taking up the subject, "Why Men Should Go to Church." He gave three main reasons: Because it gives them a chance to do something; because it gives them a chance to get something, and because it gives them the chance to give something. The meeting was most successful. A vote of thanks was extended to Manager Dimmick of the Clark for his courtesy in furnishing the banquet room and dinner for 55 cents, which is 45 cents less than the lowest rate given any other organization.

The next dinner will be October 12th, and the speaker will be the Rev. A. W. Noel Porter of St. James; his subject, "The Religion of a Red-Blooded Man." All churchmen are invited. Place, Clark Hotel; hour, 6:30; price, 55c.

A STRANGE PLACE AND PEOPLE.

My friend, have you heard of the town
of Yawn
On the banks of the river Slow,
Where blooms the Waitawhile flower fair,
Where the Sometimeorother scents the air
And the soft Goeasys grow?

It lies in the valley of Whatstheuse,
In the province of Letherslide;
That tired feeling is native there—
It's the home of the listless Idontcare,
Where the Putitoffs abide.

The Putitoffs never make up their minds,
Intending to do it tomorrow;
And so they delay from day to day
Till energy dwindles and hopes decay
And their days are full of sorrow.

—*Springfield Churchman.*

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BOARD OF CHRISTIAN EDUCATION.

At the regular quarterly meeting held on Wednesday, September 13, progress was made in several directions.

Two vacancies were filled by the election of the Rev. C. L. Thackeray to take the place of the Rev. E. H. McCollister, who has removed to Oregon, and the Hon. John E. Richards, Judge of the Court of Appeals for the State, was elected to fill the vacancy caused by the resignation of Mr. J. S. Wallace.

The Board made a contribution for a payment on account of the Apportionment due the General Board of Religious Education, and hopes to send further payment on this account before the end of the year.

A plan was outlined whereby it is hoped to have visiting laymen speak in other Sunday Schools than their own on the subject of Missions on Quinquagesima Sunday. This is somewhat in advance of the date, but it is a plan which will require much thought to work out in detail.

Plans were also made for the holding of Bible Institutes in such parishes as will welcome them, the first one to be held in Trinity Church, San Jose. These are to be in the nature of Missions of Religious Education.

It was also agreed that a system of Daily Bible Readings should be worked out and printed for the three months from Advent to Ash Wednesday, the Board agreeing to meet the financial necessity of this experiment. It is hoped that these cards will be ready for distribution by the middle of November, and the sympathy and help of the Church is asked for this venture into a field where we firmly believe something is sorely needed.

MARDON D. WILSON.

DEPARTMENT OF RELIGIOUS EDUCATION.

At the September meeting of the Diocesan Board of Christian Education several vital questions were discussed and referred to committees for action. As a result the Sunday School Committee asks, as last year, that an offering be made by the Sunday School on the last Sunday in Advent for the Diocesan Church Extension Fund, in lieu of the Advent boxes, which will not be sent out.

Also that Sunday School and Church observe the third Sunday in October as a day of Intercessory Prayer for Sunday Schools of the Church. Leaflets for this service may be obtained from Mr. Church.

The Teacher Training Committee, through the Superintendent and Educational Secretary, will do all in their power to promote Teacher Training Work in parishes or larger groups; will hold Bible Institutes or Missions of Religious Education at different centers in the Diocese, lasting from three to five days where practicable, and will go at call to help teachers, superintendents and clergy to understand and use the new course put out by the General Board of Religious Education, known as the "Christian Nurture Series."

Appointments for this work can be made through Miss Fiedler's office. A week's time should be allowed for arrangements and the fixing of dates for such visits. Miss Fiedler will also advise by letter on use of new course in Sunday Schools of different sizes, as the General Board has very definite plans for small Sunday Schools as well as large ones. The number and ages of pupils, as well as number of teachers available, should be stated.

St. Mark's, Berkeley, was one of the seventy Sunday Schools that tested out the Christian Nurture Series last year in its manuscript form. That they are putting in the course this year to the extent of its publication shows what they think of its work. The following statement by Prof. Minor, Superintendent of St. Mark's Church School, points to one part he found of value:

"The course in the Christian Nurture Series issued by the General Board of Religious Education for the first year's work in the Junior Department (ages 10-11) was used in manuscript form last year at St. Mark's, as were also those for the Primary Grades.

"Perhaps the most novel and successful feature of the Junior Course, which has now been worked out for the other courses of the series, was the 'Parents' Co-operative Sheets.' These sheets requested that certain, simple, definite things be done by the home to assist the child in understanding the lessons before he comes to the Church School on Sunday. Going from teacher to parent each month, we found that these established a new bond which insured regularity in attendance and stimulated interest in the work of the school."

Miss Best's paper, which follows, though written on the Primary Grades, shows clearly the five parallel lines of work which run through all the course.

Owing to the crowding of material for the August and September issues of the *Pacific Churchman*, Miss Best's article in the Primary Series, begun last February, has been pushed to the present issue. Since the paper was written the new course has been published in parts, as stated above, and "submitted for trial use." The paper comes in aptly just now.

CAROLINE L. FIEDLER,
Educational Secretary.

THE PRIMARY COURSE OF LESSONS BY THE GENERAL BOARD OF RELIGIOUS EDUCATION.

It was the privilege, during the year just ended, for the Primary Department of St. Mark's Church School, Berkeley, to be one of the schools chosen to try out the new course of lessons recently compiled by the General Board of Religious Education. The experience proved most interesting, and while it was hard in many ways for the teachers, we have gained many helpful ideas, and on the whole enjoyed it. It is hoped before long that we will have in our own Church a system of lessons that will be acceptable and helpful to and be used by all our Church Schools.

The material in hand thus far is typewritten and we have annotated and revised it as we found necessary.

This is a graded course, consisting of lesson material covering the Sundays of four years—one year for the beginners or the kindergarten age, and three years of primary lessons, corresponding with the first three years of public school. The outline for each year gives a very clear idea of the aim of the year's work:

FIRST YEAR.

Faith in God—

I. Fatherhood:
   a. Creating.
   b. Protecting.
   c. Speaking to and through his children.
   d. Caring for his children.

II. Sonship—
   Revealed in:
   1. The Life of Christ.
   2. His Wonderful Works.
   3. His Loving Service (Missionary Lessons).
   4. His Power.
   5. His Words.

III. The Holy Spirit, beginning with Whitsunday, the Birthday of the Church, and taking the different stories portraying the power of the Holy Spirit.

SECOND YEAR.

Man's Response.

This second year's work takes for its foundation the lessons of the Ten Commandments, the first four portraying Love, Worship, Reverence, and Service to God; and the last six, Obedience, Kindness, Purity, Honesty, Truthfulness, and Contentment.

The third year shows God in His relation to man—

1. In Worship.
2. In the Covenant.
3. Through Messengers.
4. Through His Son.
5. In Prayer (Missionary Lessons).
6. Through Signs.
7. Through the Spirit.
8. In the Faith.

These main topics practically all have their subject material in the old and well loved Bible stories, and stories of our Missions, and each lesson is divided into five parts—

1. Material—or story.
2. Memory work.
3. Church Knowledge—Teaching about the different parts and furnishings of the Church, and their uses; the children's part in the Service; reverence for the Church.
4. Devotional Life—Teaching or suggesting devotional observance prayers, hymns or songs suitable to the child's age.
5. Christian Service—Encouraging helpfulness, offerings, kindness to the helpers (bringing in nature work), an interest in the Font Roll.

On the whole the course is the most satisfactory that in a great many years of primary teaching we have ever used. It gives us the Bible, the Church Missions, and a chance to form habits of good practical spirituality, if I may so put it, and Christian service, in the precious unfolding lives that are entrusted to us.

One of the most interesting experiences we have had has come through our Pilgrimages to the Church. Reverently, orderly and understandingly, having explained that it is the lesson for the day, we take our older classes first on a pilgrimage to the Church as a whole, and the teacher or director explains the different points, always insisting on reverent behavior; then at intervals of a few Sundays they are taken to the Font, the Pulpit, the Choir, the Lectern, and the Sanctuary. The children are allowed to tell what they see, and are told in simple words the meaning and use of each article. On returning to their classroom a general discussion of the Pilgrimage is continued. It was gratifying in the final examinations to see how much of the meaning of it all the little minds had grasped, and we notice marked results in their behavior during our monthly children's service in the Church. During the Pilgrimage to the Sanctuary, the flowers on the Altar were, of course, of great interest to the children, and after their place there had been explained, it was suggested that the children provide the flowers for the next Sunday. Promptly at the appointed hour on the Saturday afternoon each member of the classes participating appeared with his or her offering, and the next morning the Altar and Chancel were beautifully decked, for the little ones were most generous and had brought of their choicest and best.

At first glance this course of lessons seemed to have made no provision for a point of contact between the superintendent and the department as a whole. The Church's year has in itself provided for that. A few words on the special season or the day, with perhaps one question to each class from the lesson for the day, has kept superintendent and children very close to each other.

In closing I want to thank the contributors of the preceding papers for the help that I personally have received from them. We all so need the help of both the discouragements and encouragements of our co-workers, but are too widely scattered to get it personally, and truly our column in the *Pacific Churchman* is a boon.

RACHEL ROGERS BEST,
Superintendent of the Primary Department, St. Mark's Church School, Berkeley.

The "One Year of Sunday School Lessons for Young Children," by Florence U. Palmer, is a course of Sunday School lessons based upon the ancient saying, "When I was a child I understood, as a child." For it has been the good fortune of some great souls to discover just how the child "understood."

Upon this discovery is being builded the new education. She who is to touch the life of a child must put herself in his place—must see from his point of view. For the time her mode of thinking, the mode of the mature mind must be set aside, she must speak and "understand," as a child.

Have you ever been reminded how far away your thought was from the child's? A father said to his four-year-old daughter: "I am going to New York tomorrow, and then I am going across the big ocean to Europe." She immediately asked: "Shall you drive old Doll?" The father was thinking in his world, the child in her own.

A child has as little conception of time, as of distance. His hero may travel, but how far he goes is no matter, "Why did he go?" and "What happened?" are the questions in point. It is action the child craves. While his hero is "doing," he is content, the "where" and "when" matter little to him.

The Class Prayer.

Almighty God, who art the only source of health and healing, the spirit of calm and the central peace of the universe: grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us utter confidence in Thee. In all pain and weariness and anxiety may we throw ourselves upon Thy besetting care, that knowing ourselves fenced about by Thy loving omnipotence, we may permit Thee to give us health and strength and peace; through Jesus Christ our Lord. Amen.

Many of our Bishops and clergy are serving acceptably on the Mexican border. Chaplain McFeteridge of the Second Pennsylvania Regiment has established a postoffice in his tent, thus enabling the boys to secure their mail much earlier than under ordinary circumstances.

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The Woman's Auxiliary

President, Mrs. Louis F. Monteagle, 2516 Pacific Ave., San Francisco.

Vice-President, Mrs. J. O. Lincoln, 1051 Taylor Street, San Francisco.

Secretary, Miss M. A. Hawley, 528 27th Street, Oakland; telephone Oakland 7406.

Recording Secretary, Miss K. W. Stoney, 3294 Jackson Street, San Francisco.

Treasurer, Mrs. A. C. Kains, 828 Francisco Street, San Francisco.

Treasurer of United Offering, Miss L. J. Gibbs, 3565 Washington Street, San Francisco.

Treasurer of Bishop's Auxiliary Fund, Mrs. L. M. Robbins, 2203 Sacramento Street, San Francisco.

Secretary of Junior Department, Mrs. William P. Lucas.

Secretary of Babies' Branch, Mrs. A. H. Redington, San Mateo.

Secretary of Missions Study, Mrs. C. Edward Holmes, Belvedere.

The United Offering Service will be held on Thursday, October 12th, at 10:30 o'clock in Grace Cathedral. The service will be followed by a short business meeting. There will be no other Diocesan meeting of the Auxiliary during October.

The Christmas box work is being divided among the Branches principally by letter, but contributions of money are asked from all the Branches for the articles to be purchased.

The September Diocesan meeting was held in Grace Chapel on Monday, the 11th. Dean Gresham opened the meeting. Nineteen Branches were represented, but the importance of a fuller representation is so great that the President asked the Secretary to write to the absent Branches and request them to send a member to each Diocesan meeting, that the connection of the Branches with the Diocesan Branch may be closer and the inspiration of the monthly meetings may reach the parishes.

Announcement was made that the custom of holding the Annual Reception at the Old Ladies' Home would be resumed on September 29th. Members were asked to avail themselves of this and similar opportunities of becoming more familiar with the Diocesan institutions.

The speaker was the Rev. Robert Whittemore, on furlough from Korea. Probably all present had a vague knowledge of the wonderful spread of Christianity in Korea, but all learned much and were thrilled with joy in hearing Mr. Whittemore's account of the Bible classes embracing men, women and children, so overflowing that eight classes are held in his district at different hours on Sunday morning; of giving and personal work that put to shame Church members in nations long ago Christianized.

At the meeting of the Board of Missions of the House of Churchwomen the Archdeacon had made an appeal for the racial work, and the Board had decided to make that its special object. A report of this action was made at the Auxiliary meeting and the offering was devoted to that purpose.

Mrs. Gaillard Stoney reported that she would again do active work as Correspondent of the Church Periodical Club, and would be glad to know of persons who would mail their magazines regularly to isolated people. Mrs. Stoney will also forward packages of magazines sent to her home, 3294 Jackson Street. The Morton Delivery carries them more cheaply than other companies.

An Auxiliary Rally.

The Diocesan and Parish officers of the Auxiliary were guests of the President at her home on Thursday, September 21st.

In the morning thirteen Diocesan officers met in conference. Questions which will come up for decision at the triennial meeting of the Woman's Auxiliary next month in St. Louis were fully discussed. The three delegates to the triennial who were present will go much better prepared to represent the opinion of the California Branch. The conference brought out some of the promising educational plans of the new Secretary of the Junior Department.

The delightful luncheon hour, when the officers were the guests of the hospitable President, emphasized the family feeling that makes the California Branch so united in service.

In the afternoon the Parish officers were invited to meet the Diocesan officers. Almost every Branch within reasonable distance was represented in the company which, in spite of a heavy rainstorm, came to enjoy an Auxiliary hour in the home of the President. One officer from Watsonville being in San Francisco, was glad to be present, and there were representatives of the Branches in San Jose, Palo Alto, San Mateo and Burlingame, as well as Alameda and Marin counties. Bishop Nichols came to give his greeting and the Auxiliary rejoiced in the evidence of his recovery.

It was a day long to be remembered, strengthening the bonds of Auxiliary fellowship through the thoughtful kindness of the President and the glad co-operation of the officers.

The quarterly meeting of the Alameda County Branches was held, at the invitation of the Bishop's Committee, at the Chinese Mission in Oakland, Tuesday, September 12th. Twelve Branches were represented. The largest delegation came from the Branch at St. Andrew's, which has lately taken on new life with the enrollment of twelve members, seven of whom were present, as well as a member of the Little Helpers.

It was in several ways a noteworthy meeting—the first meeting since the organization of the Convocation of Oakland, the first meeting presided over by Mrs. Lance, the newly appointed Vice-President for Alameda County, and the first quarterly meeting held at the Chinese Mission. Many of those present had never before visited the Mission, and their eyes were opened to the value of the work, the growth of it in every way, and the need of steady support from the parishes on this side of the bay. The Rev. E. F. Gee spoke of the encouraging growth in numbers. The Rev. G. C. Ng told of the progress of the Mission on both sides of the bay from its beginnings under Deaconess Drant, and the faithfulness of the members, and the help that has come in answer to earnest prayer.

Mrs. Kroll, representing the Bishop's Committee, spoke of the financial conditions and asked the Branches to make regular monthly pledges. The budget calls for $127 a month, of which $50 is still unpledged. The members of the committee have raised enough to make some necessary improvements in the building, $40 of the amount having been given by Chinese members of the Mission.

The offering ($19) was given for the Chinese Mission. It was very pleasant to have Mrs. Monteagle present at the meeting. She spoke of the Bishop's desire that Church people should know more of the Diocesan institutions by visiting them. Opportunities are given on such occasions as the Bishop's day at St. Margaret's House, September 15th; the service of Benediction at the Chinese Mission, San Francisco, September 17th; the annual reception at the Old Ladies' Home, September 29th; the Bishop's visitation at the Chinese Mission, Oakland, October 3d; to all of which Church people are invited.

The Trinity Branch invited us to hold the November meeting there. Delicious refreshments were served by the Bishop's Committee, assisted by some of the Chinese girls.

GREAT GATHERING OF WOMEN AT THE GENERAL CONVENTION OF THE EPISCOPAL CHURCH.

Women from all over the United States and from lands beyond the seas will be present in thousands at the General Convention of the Episcopal Church to be held at St. Louis in October. Each of the sixty-eight diocesan branches of the Woman's Auxiliary to the Board of Missions is entitled to send five delegates to the missionary conferences and meetings connected with the convention, and delegates will also be present from China, Japan, Africa, Cuba, Porto Rico, the Philippines and Honolulu.

Their meetings will be held in the Sheldon Memorial Building where, every day, mission study classes will meet, to be followed by conferences addressed by mission workers from all parts of the world. At the noon hour all work will be suspended for the offering of special prayers for missions.

The climax will be the great service to be held in Christ Church Cathedral on October 12 for the presentation of the Women's United Offering. During the past three years the women of the Church have distributed thousands of mite boxes for small gifts to Missions. These are opened twice a year and the money is accumulated for the Triennial United Offering. At this service each diocese and missionary district will place in the alms basin its gift. The total at the General Convention of 1913 was $306,500, and it is expected that amount will be exceeded this year. Considerable rivalry exists between the dioceses as to which makes the largest contribution. In 1913 the diocese of Pennsylvania led the way with an offering of $39,000. The gifts are placed in a magnificent silver-gilt alms basin presented to the American Church in 1852 by the Church of England. This basin is in the custody of the House of Bishops and is used only at the meetings of the General Convention.

The United Offering service will consist of a celebration of the Holy Communion at which Bishop Tuttle, Presiding Bishop, will officiate, assisted by Bishop Arthur Selden Lloyd, President of the Board of Missions, in addition to which more than one hundred Bishops will be in attendance. When the offering is formally presented the Doxology will be sung by the vast congregation, and hundred of women who cannot obtain admission will take up the strains outside. It will be one of the most impressive sights of the convention.

The Secretary of the Woman's Auxiliary is Miss Julia Emery, who has filled the office with signal ability for forty-six years.

THE RACIAL WORK.

The Board of Missions of the House of Churchwomen is this year making its special object the promotion of the Racial Work in the Diocese, particularly that among Oriental people, for St. Augustine's Mission for Colored People is doing so well that it is almost self-supporting. The few people in the Diocese who really know the two Chinese Missions in San Francisco and Oakland, in charge of the Rev. G. C. Ng, realize how his devotion is bearing fruit. Of what congregation can it be said that 100 per cent were accounted for at the Easter Communion, but at the Chinese Mission fifty-two of the fifty-four communicants received the Sacrament, and the other two were not in the city. That is a test of sincere Churchman, and in faithful service, in generous giving, the Chinese Christians would put to shame the members of many a larger congregation. The building in San Francisco is being enlarged because it was entirely outgrown, and the members of the Mission are doing their utmost to pay for the improvement.

Nor do many realize that the Japanese Mission is no longer in the center of the Japanese colony, and that to assure its very existence has to begin its work anew. To this end the faithful and efficient priest, the Rev. Paul Murakami, is going to start a kindergarten under a trained Japanese teacher, a member of his Mission, thus drawing to the Mission the interest of the parents through their children. The kindergarten has proved one of the most valuable agencies in the Missions in Japan. Mrs. Murakami is planning for industrial work among the women.

At the request of the Bishop's Committee and the Board of Missions of the House of Churchwomen, the Archdeacon has prepared a statement of the expenses and assets of the Racial Work and divided the amount still needed between them in such a way that the former may try to provide especially for the Chinese work in Oakland by appeal to the Oakland Convocation, and the latter for the work in San Francisco by appeal to the Convocations of San Francisco and San Jose. According to this statement the share of the Bishop's Committee would be $50 and that of the Board of Missions $60 a month. There is no other way to meet this need than by monthly pledges. Will not every Parish through the interest of the members of the House of Churchwomen and the Woman's Auxiliary see to it that this work so faithfully done shall not starve because the Archdeacon cannot have the money to support it. The amounts paid will be credited to the Parish Apportionment if sent to the Treasurer of the Diocese marked for the Racial Work.

E. A. McElrath,
Secretary of the Board of Missions.

In the death of Samuel David Ferguson, the fourth Bishop of Liberia, the American Church loses a unique personality and the mission field a leader whose place will be difficult to fill. He was the only negro member of the House of Bishops. One of our white clergy, who for many years lived and worked in Liberia, and was a close friend of its Bishop, says of him: "His sound judgment and strong personality were used of God for the building up of the Church. In the State also the influence of his life was felt. We are safe in saying that he was the greatest power for righteousness in Liberia."

THE REV. FRANK STONE.

The Rev. Frank Stone has been removed to Headquarters of the General Staff, having been promoted to a Senior Chaplaincy, with eight clergy as coworkers. In a letter received on the 19th of September, he says:

"We are in the usual routine of trench warfare. My old division went down to the Somme and got rather cut up, as is usual in that fighting. We have the upper hand of the Hun now, although peace is a long way off. It will be many months before Germany cedes Alsace-Lorraine and there will be no peace without that. I think Austria will cave in this autumn and winter and with her goes Turkey, while Bulgaria will be faithfully dealt with by Russia and Serbia, so altogether things are going well, and law in Europe is likely to receive a great affirmation. We in this place expect we shall be in it before long, but what we expect and what will happen are two very different things. In the cellars (i.e., trenches) we have reading rooms, canteens, chapel and so forth. It is very odd to dive down from the street, where one is always on the *qui vive* for shells, into a cool series of cellars with a piano, cane armchairs and flowers on the tables. Our fellows are perfectly extraordinary in their bravery, their good humor and their self-sacrifice.

"I can quite realize your feelings of horror, but curiously enough, the closer one is to the front, the less one feels this. I think that in your case your very detachment enables you to visualize the horror more. In Europe each person is mainly concerned with his own personal anxiety about his own friends and the real horror is less. Personally my own point of view is this: There never has been so great and striking a proof of Christianity as this war. We imagined, some of us, that humanity was on the up grade; we saw no real use for God because we trusted so in civilization—that it itself was elevating us, compare our penal code and so forth. Consequently, with this idealizing of civilization, we ultimately felt dubious about the power of Christianity—was Christianity doing much, was it not rather that the natural social evolution was really responsible for our advance. Compare Kidd's "Social Evolution." In various odd ways we rather looked upon Christianity as a superfluity, very useful in early days, but we are quite well able to look after ourselves now, thank you!

"Then came the war. The most scientific nation of Europe, conscious of its many virtues, decided to cast all upon the knees of the gods and wrest from the rest of us an acknowledgment of its hegemony. Laughing at its own written promises it proclaimed that might knows no law. Resistance only provoked its foulest passions, logic corrupted its mind, and in a few days official orders are issued to the German troops to treat women with utmost brutality and murder the men that by such "frightfulness" resistance may be cowed. Wives were forced to watch their husbands shot, and then outraged and bayonetted. By whom? By the nation which was ever foremost in extolling civilization. And this is not the fury of the few, but the deliberate official policy of the German Government—known to and approved by the German people.

"Some of us are in ignorance, but at this period of the war they cannot be many. A crime like the sinking of the "Lusitania" is applauded by all. We lost more lives that same month when a transport was torpedoed in the Mediterranean—more than in the "Lusitania" I believe, and we don't complain—that is war. The "Lusitania" affair was official murder popularly approved.

"Now, where is God in all this? I must say that I regard this as the most striking indication of the Christian principles which has yet been seen in the world. God so respects our individuality and personality that, after numerous unheeded warnings, and at the top of our so-called civilization, He lets us put into practice our unsocial and unchristian ideas and survey ourselves as we really are. He shows us all just where the utilitarianism of Germany (which we have so much admired and copied) will lead us, and, saved as by fire, we have just enough Christianity to destroy it before it enslaves us.

"The only hope, now that militarism is discredited, is Christianity. It alone can supply us with a great ideal. It alone can generate in us the qualities evoked by war. War temporarily evokes love, patience, courage, consideration, sympathy. Christianity does this permanently—by changing the character. It is more heroic to *live* by the Golden Rule than to follow it for two years—and that amid great excitement. War is invariably succeeded by a moral reaction. Conversion to Christianity is not. Out here we are simple in faith, such as we have. That death is not death; that God and Christ are interchangeable names; that we *ought* to follow Christ; that prayer is natural—these are the soldiers' religion, interspersed with sanguinary complaints about French beer! Well, so it is. The problem is not acutely felt out here, partly because each man has his own sorrows, and you out there can survey them wholesale."

With the letter came a very small "Manual of Short Prayers" for use at the front—one of them being by Mr. Stone. There are only twenty pages, very small pages, too, but with them is packed prayers for the great exigencies of a soldier's life. They do not assume to be original, that is of small consequence, but there is the very essence of earnest devotion in them, and they mostly consist of short phrases easily remembered. And there are "Prayers for the Departed" also, the most forcible way of teaching that death all around them is not destruction, but gain of a fuller life. It says something for the two Chaplains that they could "in the thick of it" have the thought and find the time for such a thing as this.

CONFIRMATION

In addition to the moral and religious stand which Confirmation involves on our part, it brings to us the spiritual benefits of (a) admission to the Holy Communion and the privileges of the full life of the Church, and (b) confirming and strengthening our religious life by the gifts of the Holy Spirit, as suggested in the prayers of the Confirmation Office. (See *Prayer Book*, pp. 274-275.) It signifies the Christian "coming of age"; the beginning of that mature Christian life for whose fullness the indwelling Spirit is necessary.

E. L. Parsons, D. D.

CHURCH ORGANIZATIONS: WRITE NOW
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A book of 100 inexpensive and attractive Christmas Gifts. Used successfully by 1500 Church Societies last year. A safe plan. No risk as no merchandise is paid for until sold. For information and testimonials, write Mrs. A. A. Gutgesell 404 6th Ave. So. Minneapolis, Minn.

Literature of the Day

The Wise Man's Story—W. A. Bailey. Pilgrim Press, Boston. 75 cents.

Another and extremely fanciful story about the "Three Wise Men" or rather one of them. In striking contrast to Milton's Hymn of the Nativity, the oracles, in this case some of the vanishing deities, are made vocal enough, under the spell of the charms of the Wise Man who tells the story, to quote the old Hebrew Messianic prophecies. Nor was this all. He had a marvellous spell taught him by someone he calls the Master—which is simply the prayer of the Far East Buddhists, "Oh, the jewel in the lotus," and so on. Yet the story is told in a very compelling sort of way and only the very tiresome people who can't swallow things whole, but desire to know the ingredients, will be likely to cavil. But the book had better not be given to youngsters desirous to know things, unless the people about them are prepared with information about the cults of the East.

Leavening the Levant—J. S. Green. Pilgrim Press, Boston. $1.50.

The author spent half a century of missionary life within Turkey itself, and to this is added that "Dr. Greene not only lived within Turkey during the most critical and revolutionary period of its modern history, but he was himself an important factor in that history." The book is certainly a marvellous record of work by the American missionaries in Turkey and Armenia, self denying, often extremely dangerous but never flinched from, always seeking to help those who needed help so badly. The "Unspeakable Turk" has for long been a byword and reproach among civilized peoples because of his savage cruelty and utter viciousness. But one had better leave politics alone in these columns. There are some very good maps and photographs, but first and foremost it is a record of Christian work in Turkey, and a very remarkable record it is.

Have You Understood Christianty?—W. J. Carey, M. A. R. N., Pusey House, Oxford, Chaplain H. M. S. Warspite. Longmans, Green & Co. 65 cents net.

Yes, it is quite true and is a veritable mark of the times, that the author is Librarian of the Pusey House, Oxford, and also chaplain of a warship in actual service. The Pusey House is a "home of sacred learning and rallying point of the Christian faith" (Liddon's Life, page 281), The two things seem incongruous, but in reality are not so in the least, merely the old crux of faith and works resolved into terms of action. Mr. Carey is noted for an earnestness that refuses the limitations of conventional phrasing, being more intent on going straight to the heart of a matter than careful as to the way of approach, and too bent on securing convictions to waste energy on guarded methods. There are heaps of books, manuals, handbooks, professing to define Christianity, and not a few putting the same question Mr. Carey does, but it is hard or impossible to recall a solitary example that resembles this book either in substance or manner. Further it is an example of how the uttermost of plain speech inspired by desire for Christ's cause and the gains of it, is consistent with the uttermost of reverence. There is little fruit of theology condensed into dogma, but there *are* plain statements of what every Christian, uneducated or otherwise, ought to know or believe for the soul's health, put in the simplest, clearest way. For example, which is much more effective than criticism, this is presented as "a simple gospel for uneducated people," but it covers the ground very effectively for all sorts and conditions of people: "A Christian is a baptized person who (1) believes in God; (2) believes in Christ as the Son of God, who came to earth to save us from sin, to unite us to Himself, to be our guide to heaven; (3) believes in the Holy Spirit as the Power behind the Church and the giver of Life and Grace to enable us to live up to Christ's standard for us."

Then as a result of this belief, the Christian lives in a certain way:

"1. The Christian prays and goes to Church to worship in company with his fellow churchman.

"2. The Christian leads a Christian life of love towards God and man, of cleanness and unselfish usefulness to others.

"3. The Christian receives Holy Communion in the right and converted state of soul—believing it to be the Christ's appointed means of union between God and Himself and between Himself and his fellow communicants."

"We can teach as much more as we can, but it strikes me we try to teach so much that nothing sticks." One could not refrain from quoting this last—it is so true and so very characteristic of the author. But all the above is just as true for the many who would scorn the label "uneducated," yet who are just as incapable of receiving and retaining gospel truth as those they have in mind when they thank God they are not as other men or even as these ignorant. For often enough, these last, in the simplicity of their rudimentary faith, may enter further into the Kingdom of God than those who know more and yet do less. For with one consent these begin to make excuses whenever they are faced with duty and inclination, love for Christ and the larger love for self, and so habitually fail to do "the things which I say."

We regret that we have not any further space for setting forth the excellencies of this wonderful little book, for wonderful it is in its way of putting the things that belong to our peace. One would like to quote about Prayer, Bible Reading and the urgent crowning necessity of Sacramental Life, but cannot do more than advise the getting of the book and the assimilation of it. For it might ruffle the content of the ordinary churchgoers into disturbance of the easy quiet and supreme satisfaction into which their souls are sinking and wake up a consciousness that they need to be up and doing if they would save their souls in the day of visitation.

Let God Arise. The Challenge of the National Mission to National Churchman. Rev. S. E. Carpenter, M. A. 30 cents net.

The Patience of God. Some Thoughts in Preparation for the National Mission of Repentance and Hope. E. A. Burroughs, Fellow and Tutor of Hertford College, Oxford. Longmans. 20 cents net.

These small books are a sort of advance guard to the great mission that is to be held throughout England, for which earnest and active preparations are being made. The aim is to "reinstate God in His true position, to view things, temporal and eternal, at last in their true proportions; to feel towards our sins, individual and national, as God feels towards them, and to act towards them as He unequivocally bids us do." And in this connection Mr. Burroughs says, "Only a God restored to His own right place—the highest place—can restore a ruined and despairing world. While anything else stands higher, our whole view of the universe remains dislocated and wrong; and God cannot accommodate Himself to man's sense of proportion. Till the world is ready to wait upon God, God Himself will have to wait to restore it. So God had to wait in the days of Isaiah; so God is being kept waiting today." The books were indeed written for a special purpose and for one special country, but their content is so written that it applies to all Christians everywhere and none can absolve themselves from the charge of Laodoceanism—at least the masterly inactivity born of the egotism that comparing itself with other men and by no higher standard than its own assures itself, "I am rich and increased in goods and have need of nothing" spiritual. The writers of these books mean what they say and say it with a vivid intensity of compelling force that must surely find lodgment in the most heedless soul. If the war and all the heartbreaks that follow in its train fail to rouse England out of her spiritual lethargy, her fatal self content, one wonders what can possibly happen to rouse the sleepy unutterably self complacent souls of this state and drive it into them, that whatever others need, they at least need to set their houses in order without delay and do that work which so imperatively needs to be done before that night cometh wherein no man can work. These pamphlets are more than worth reading—the devout will fasten upon them with delighted appreciation, and even those who are sleepily at ease in Zion may, almost as by a miracle, wake up to the consciousness of an urgent reform needed over the whole field of their lives, and that there is precious little time for the doing of it and not even the next hour certain. The books are inexpensive and ought to have the widest possible circulation.

History of the American Episcopal Church—S. D. McConnell, D. D., D. C. L., L. L. D. Young Churchman Co. Tenth Edition. $1.25.

In 1897 the seventh edition of this work was noticed in these columns and now, revised and brought pretty well up to date, it has reached a tenth edition, which is a pretty good indication of its value. The publisher has been changed, the price lowered, and its general form much improved. And not a light matter either, it answers much more nearly to Dr. Johnson's declaration, "A book, sir, ought to be one that you can hold in your hand and sit over the fire with." Several very interesting illustrations have been added. It does not matter very much at all that the content has been brought up to date, for the simple reason stated in the Preface, "One cannot tell surely what events are important and what are trivial. Time, and time alone, sorts them out and assigns to each its proper significance." Quite so, and therefore it is quite judicious to skip chapters on history up to date, but the mystery remains, why did not the author live up to his own wise judgment? That the book is a good one needs no saying. It has won its way and it is perfectly safe to predict that it will keep it through many more editions. For we believe it to be the best on the subject and it ought to find a place in every Parish Library in the land, not to speak of other places where it ought to be recog-

nized as indispensable and probably is in the majority of cases.

God's Little Children. Their Nature and Religious Training. For Kindergarten and Primary Teachers. Ione P. Hartford. Young Churchman Co. 75 cents.

The book is published by the Sunday School Commission, New York, and that one supposes may be regarded as a guarantee that it is good and fulfills the promise of the title. But one can't help asking whether there are any limitations to this infinitely minute analysis of the child mind, this meticulous dissection of its motives, perceptive faculties, potentialities and all the rest of what now seems to be thought essential for the adequate equipment of a kindergarten teacher. But with all this Miss Hartford has managed a large infusion of practical common sense methods of teaching, and if the unfortunate kindergartener must go through this mill, this book is likely to be helpful. But books of this sort are always appearing, and in the multitude of advisers, how is the learner to be guided to a right selection?

The Picture Land of the Heart—W. Allen Knight. Illustrated. Pilgrim Press, Boston. $1.25.

Who does not know and has not read more than once or twice the "Song of Our Syrian Guest" and other books of the same or kindred order. There is a charm about them quite their own and the author seems to carry about him the sights and sounds of the Holy Land and of that other Holy Land which Phillips Brooks declared was "forever in the world's great heart, the Palestine of the inner life." The author quotes this passage at length and it seems to be the well spring of his very pathetic and interesting work. He does not tell where Morningdale is nor do we in the least care to know. But he does tell us of some of its people—notably the Dominie, quaint old world title for the Minister who through forty long years had ministered to them, and gained the love that follows help given unselfishly in life's hard straits, the help born of kindly, tactful insight with love as the mainspring. There are others, a very notable old lady especially, but the real life of the book centers in the Dominie. In one chapter there is the comforting of a man who, having lost a young child, refused to be comforted and declared he had lost faith in a God who could inflict such suffering. He was plainly told that God did not, but that the why of it and of kindred things was beyond us altogether. One would like to quote the whole of that wonderfully told interview for the warning and possibly in some cases the learning of those good people, fuller of sympathy than wisdom, who, interpreting the Almighty by their own standards, rub salt into raw wounds and are utterly unconscious of the mischief they have worked. There is a sermon, quaintly original, but full of pregnant counsel on the eternal question of suffering and the insoluble problem arising out of it. And the text—few could guess it and fewer still could evolve out of it the lessons the Dominie did. It is a book to read, not to describe, for the beauty of it cannot be translated into words, and certainly, too, it is a book to learn from, that is, if the grace of humility and open ears has been given to the reader. There are many very beautiful photographs of out of the way places in Palestine, not the places we all know. It is a book any one may be thankful for possessing, and if it is read, the thankfulness will be intensified only—the reader must have brains enough to see that it is something more than a rather charming story.

THE NINETEENTH CENTURY AND AFTER.

The English Reviews and Magazines are very largely filled with articles relating to the war more or less directly, and even the stories in the higher varieties owe their creation to the same cause. However deeply interested one may be in the war, there is a craving for some set off to this one topic, a craving for other fields and pastures new which might in some degree ease up the tension. The Nineteenth Century is not much of an exception but its content is always so well written and carries such a conviction of absolute well informedness that interest makes up whatever the particular topic may be. In the July number there are two or three variations from the absorption of the hour—one rather startling, "The Present Disrepute of Shakespeare." There always will be, as there always has been, happy self-congratulatory discoverers of mare's nests, and it is a pity to break in on their bliss with rude questionings of the writers' infallibility. There are also articles on the Patriot Poets of Provence, Henry James and the London Theater, well worth reading, and those who are really anxious for valid, candid, unimpassioned judicial war information will not find anything more likely to satisfy them than this monthly Review.

H. H.

PRAYER FOR THE WORLD CONFERENCE.

O God the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be established and all men may be drawn to Him, Who, with Thee and the Father, liveth and reigneth one God forever. Amen.

MISSIONARY NOTES.

Bishop Thomas of Wyoming is planning an important development in his Indian work on the Wind River Reservation. There will be schools for boys and girls, shops for different kinds of manual training, such as carpentering, etc., and a Church, to be known as St. Michael's. Work on the buildings has begun, but the Bishop has only enough money on hand as yet for three of the units. The house for the girls is nearly finished and will soon open for work. There is great need among the Arapahoe Indians for training of this sort and it is hoped that Bishop Thomas will soon be able to complete his plan.

The new study-class book put out by the Board of Missions for 1916-17, by Dr. Gray, the Educational Secretary of the Board of Missions, is attracting much attention. A critic says: "In 'The New World' Dr. Gray has given us a wonderful book. While intended primarily for missionary study classes of our own Church and thus, of course, a work more or less ephemeral in its character, Dr. Gray has produced a book which will be read long after the special purpose for which it was written has been fulfilled. There can be no hesitation in the statement that this missionary book deserves a place on the most used shelf of the missionary library. We class it with the best works of Moffatt and of Livingston. Indeed, Dr. Gray has given us two distinct volumes in one."

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THE GENERAL CONVENTION.

Proposed Legislation Concerning the Marriage of Divorced Persons.

If the recommendations of a commission consisting of five Bishops, and an equal number of clergymen and prominent laymen of the Episcopal Church are adopted by the General Convention which meets in St. Louis in October, it will be impossible for any divorced persons to be married by an Episcopal clergyman.

Hitherto the Canon law of the Church has allowed an exception in the case of the innocent party in a divorce for adultery. But this exception was carefully guarded against abuse. Twelve months must have elapsed after the granting of the divorce, and a copy of the court's decree and record had to be submitted to the Bishop before any clergyman could officiate at such a marriage.

Notwithstanding these stringent restrictions the commission is convinced that more vigorous action is necessary. Divorce is increasing by leaps and bounds, especially in the Western States. In the opinion of experienced lawyers collusion is widely prevalent, and it is becoming increasingly difficult to determine the innocence of either party to a divorce. It is therefore proposed to adopt a new Canon absolutely prohibiting marriage in the Church between parties either of whom has a husband or wife living, and who has been divorced for any cause arising after marriage.

The adoption of this proposal will afford great relief to many clergymen upon whom great social pressure is brought to solemnize such marriages.

This legislation does not affect cases where the marriage relation is annulled by the courts for causes arising before the marriage.

The difficult question as to whether divorced persons who have remarried by the civil authority or by a clergyman of some other Church shall be admitted to the Holy Communion is to be referred by the parish priest to the Bishop of the Diocese, and his decision is to be final.

Proposed Revision of the Ten Commandments.

The forthcoming General Convention of the Protestant Episcopal Church will have before it a proposal emanating from a Commission of Bishops, clergy and laymen to alter the form of the Ten Commandments as they are now printed in the Catechism and the Communion Office. The commission reports in favor of shortening the Commandments by the omission of the time honored reasons for their observance. The proposed change will affect the first five Commandments so that they will read as follows:

1—Thou shalt have none other Gods but me.
2—Thou shalt not make to thyself any graven image, nor the likeness of anything that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them.
3—Thou shalt not take the name of the Lord thy God in vain.
4—Remember that thou keep holy the Sabbath Day.
5—Honor thy father and thy mother.

The commission has recommended these changes for the reason that the arguments for the observance of these divine laws are not parts of the Commandments themselves; they were peculiar to the national life of the Israelites, and changed conditions have robbed the arguments of much of their weight.

The proposal is not so radical as it appears on the surface. The Ten Commandments were printed in this shortened form in the first Prayer Book of the Anglican Church published in 1549, and also in the Prayer Book used in the Episcopal Church of Scotland today.

Proposed Bishop for the Negroes.

The increase of negro communicants in the Episcopal Church in the South has, for some years past, led to the organization of separate congregations with ministers of their own race. They are now asking for a revision of this system which will also give them Bishops of their own race.

The General Convention of 1913 which met in New York appointed a strong commission of Bishops, clergy and laymen to consider this question. The commission, of which the Bishop of North Carolina is chairman, has just issued its report. This will be discussed at the convention to be held at St. Louis in October.

The commission was unable to agree upon a definite plan and will, therefore, present majority and minority reports. Those signing the former, including the Bishops of North Carolina, Texas and Mississippi, recommend the grouping of the negroes of the southern dioceses into one or more Missionary Districts over which colored Bishops would be placed. They are supported in this recommendation by the lay members from Virginia and Rhode Island.

The minority report, signed by the Bishops of South Carolina and Georgia, the Rev. Dr. Stires of New York and Judge Joseph Packard of Baltimore, opposes the creation of new Missionary Districts and favors the election of suffragan Bishops for this work.

For several years past the foreign Missionary District of Liberia has been under a negro Bishop, the Rt. Rev. Dr. Ferguson. His recent death is greatly regretted throughout the whole Church, his administration having been conspicuously successful.

A CHURCH PAGEANT.

One of the most interesting side lines of the General Convention in St. Louis will be the Church pageant which is to be given on the evening of Wednesday, October 18. The committee having this matter in charge has gone to great pains to insure the carrying out of the minutest details. Two thousand persons will take part, and the Coliseum in which the pageant is to be given will hold about 7,000 spectators. Beginning with the scene in the upper room on the day of Pentecost, the history of the Church will be portrayed down to the present time, emphasizing the continuity of the Church, and the prevailing idea of the responsibility for spreading the Kingdom of God among the heathen. The great missionary enterprises and marks of development will be pictured in the different groups.

The committee on the new St. Mary's Hall, Shanghai, China, reports that with $1,000 more to add to the gifts and promises made, the amount needed will be complete. This work was begun at the Triennial of 1913. It is hoped to finish it before the Triennial of 1916.

Final contributions may be sent to Mr. George Gordon King, 281 Fourth Avenue, New York City, or to Mrs. Upman Miller, the treasurer of the committee, Tuxedo Park, N. Y.

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It is time to order Offering Envelopes for the new Church Year beginning December 3rd. Let us also furnish you a Parish Calendar with aprons showing the different Seasons and Holy days in their proper colors. Write for particulars.

Many Sunday Schools are using the new Sunday School material put forth by the General Board of Religious Education. We shall be glad to furnish information as to this or supply any Sunday School or Parish needs.

Let us have your orders soon for Prayer Books, Bibles or other Christmas gifts for the Sunday School or Church. Brass or Silver Memorials, if wanted for Christmas, should be ordered at once to avoid delays as our stock is not large at present.

The CHURCH MISSIONARY CALENDAR for 1917 will be ready in October. The price has been advanced to 30 cents plus postage.

Let us have your orders for these and for THE LIVING CHURCH ANNUAL (60 cents post paid) and the CHRISTIAN YEAR KALENDAR (82 cents post paid) now, that they may be sent as soon as published.

Largely through the generosity of friends in this country Nikko, Japan, has a beautiful new church. It has an admirable location, situated just at the foot of a beautiful mountain looking over a lovely little valley, and is indeed a most attractive place of worship. The Japanese who visit Nikko are all much impressed with the fact that at last the Christians have built a "Beautiful Temple" there.

Our St. Agnes' School for Girls in Kyoto, Japan, is facing a serious problem. Unless the equipment can be put on the basis required by the Japanese government it is in danger of losing its license as a government high school. This would mean a loss of prestige which would militate seriously against the good work done by the school. The principal, Miss L. B. Myers, states the case forcibly in an able article in the September *Spirit of Missions*.